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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."
DAN. 12: 3.

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"MY MISCONCEPTIONS REGARDING THE MORMONS."

(Concluded from page 406).

My greatest lack of real knowledge I found to be in regard to polygamy. I shared the common belief that any "Mormon" man who chose to do so might marry more than one wife. Apostle Smoot removed this misconception at once by informing me that at no time were more than four per cent. of the "Mormon" men permitted to marry more than one wife. Those who secured such permission had to enter a special church order, and admission to this order was granted only to those men who had the highest standing morally, intellectually and physically. In addition to these qualifications, they had to prove their financial ability to justify the assumption of the increased responsibilities of polygamy.

Mrs. Young, Mrs. Gates' mother, told me many times Mr. Young, when refusing applications for admission to the polygamous order would say "No," firmly, and kindly, and add: "I am sorry you are allowed to have one wife," when the applicant was a man lacking in important essentials of high character. Since 1891 new polygamous marriages have been prohibited, but the leaders, both men and women, believe in polygamy still under clearly defined conditions. The men, like Mr. Roberts, have chivalrously refused to desert their wives even for situations of honor in Congress, or for other public positions, and the women have been equally faithful to their former relationships. When the United States government ordered that every "Mormon" should give up all his wives but the one to whom he was first married, it was naturally supposed that a great many women would be left without support, and the government generously erected a large institution to provide a home for

them; but the "Mormon" women took no advantage of the provisions thus made for them. The "Mormon" women whom I met believe polygamy to be right quite as firmly as the men.

It may help to remove erroneous views regarding the "Mormon" attitude towards polygamy to state that the Book of Mormon explicitly condemns polygamy, but gives the Church the right to authorize it in case the Lord reveals the need of raising a people of special power.

I do not wish to be understood as advocating polygamy, but it is a fact that the leaders, the governor, Senator Smoot, the state superintendent of education, the president of the university, the principal of the normal school, and most of the leading men in Salt Lake City, were brought up in polygamous families, and those with whom I conversed on the subject spoke kindly and affectionately of their father's wives, other than their own mothers.

One of the most prominent "Mormons" of Salt Lake City visited Toronto a few months ago, and I asked a few friends to meet him at lunch, and introduced him to a number of people, ladies and gentlemen, during the visit. After he left I asked them as I met them how they liked my "Mormon" friend. They all said: "Oh! He is a fine man, but he is not a polygamist." The fact is that he had three wives before he went to Harvard to study for his degree. This illustration shows that polygamy did not leave marks on him that were recognizable by my friends.

I did not expect to find the "Mormon" people great students of the Bible, but I found it to be one of the chief text-books in the academies and universities. I know no other people who study the Bible so persistently. The Life of Christ is the history studied most carefully in the university.

A friend in Salt Lake City requested me to take a message on my way home to her 17-year-old daughter, who was attending the Conservatory of Music in Detroit. She was living in Detroit with a lady whose uncle was one of the most prominent Methodist ministers in Canada in his time, and who was educating herself in a leading Methodist college in Canada. She told me that she asked the mother of the little "Mormon" girl how she wished her to spend her Sundays. "Oh!" replied the mother, "take her to church with you and I shall be specially obliged if you can spend some time in studying the Bible with her." The lady assured me that the girl knew the Bible more thoroughly than she herself, or anyone else whom she had ever known.

I had not thought of the "Mormons" as a people who appreciated amusements. I found that Brigham Young built a fine theater for his people, which is still owned and managed by the Church. It was for many years the custom to have amateur companies, and prominent young men went annually to New York to see the best plays in the theaters in order to select the most suitable for Salt Lake City audiences. The present governor of Utah was one of the leading amateur actors of the city. Concerts, lectures, and other forms of rational entertainment are attended by large audiences in Salt Lake City. In my own experience I have never had such large or enthusiastic audiences anywhere. For five nights the Assembly Hall was crowded, and more than three thousand came out at half past nine to a lecture delivered by special request the morning I left the city.

I had supposed that Utah was the easiest place in the world in which to

get married. The fact is that it is the most difficult place in which to take a life partner, if one is a "Mormon." No "Mormon" can be married except in a Temple,* so that it may be necessary to travel very long distances to have the ceremony performed.

The sacraments and ceremonies for the dead were a revelation to me. These may be continued for years after a man's death by his widow and his friends. When a man dies his brother or some intimate friend represents him and performs certain rites on his behalf. These ceremonies are performed in the Temples only.

A very interesting and cultured gentleman told me that the writings of Froebel, which I was trying to expound, had affected him when he read them as no other books ever had; and he said that about twelve years ago Froebel appeared to him in a vision, and asked him to have the sacraments of the dead performed for him. He went to the Temple and personated Froebel, and received the sacraments of the Church in Froebel's name.

My geographical knowledge was defective. I expected to find Salt Lake City on the shores of Salt Lake. Again I was wrong. The lake is fifteen miles from the city. A railroad owned by the "Mormon" authorities runs from the city to the lake during the long summer season, and a magnificent amusement pavilion, and splendid bathing accommodation, afford ample opportunity for enjoyment at the beautiful lake. As the season was over when I was there, the President very kindly provided a special train so that I might enjoy a swim in the buoyant water; at any rate, I expected to swim. Again I was surprised. I could not sink low enough in the water to be able to swim properly. Lying on my back, I tried in vain to get my feet in the water. One of the most amusing sights to be seen anywhere in the world is a common experience at Salt Lake. A man who wishes to enjoy himself perfectly lights his cigar, sits down on the water, attaches a sail to his feet, and holding the rope in his hands, and reclining in an easy position on the cushioned bosom of the lake, sails where he chooses.

The view of the beautiful mountains surrounding Salt Lake is one of the finest I have ever seen. When I saw them the lower third of the mountains was green, the middle third looked like a vast garden filled with brilliantly colored flowers, while a crown of crystal whiteness covered their heads. Time never passed more pleasantly for me than when I reclined in an easy posture with nearly half my body out of the water, on Salt Lake, and looked at the grandeur of the surrounding mountains as they were toned to richest beauty by the evening sun.

Salt Lake City itself was a surprise to me. Its broad streets, its fine business houses, its splendid homes, its excellent public buildings, its magnificent mountain background, and the crystal streams running on both sides of the streets, are distinctive features of this unique and beautiful city.

I had no adequate conception of the wealth of Utah. Agriculturally the great valley has been made a vast and rich garden by turning the mountain streams into a great system of irrigation.

[This is not strictly true, although the Church teaches that marriages between Latter-day Saints should be solemnized in a Temple.—ED.]

Utah is one of the richest parts of the United States in mineral wealth. In 1902 it mined more iron than any other state.

Taken as a whole, there is probably no other city where an unprejudiced man may find better opportunities for studying economic, social and educational questions than in Salt Lake City.

RELIGIOUS DISTURBANCES IN LIVERPOOL.

For some weeks past the Protestant and Roman Catholic religionists of certain parts of Liverpool have been in serious conflict. It is difficult to learn what the real trouble is, except that there seems to be an outbreak of intolerance and hatred one against the other. The *Daily Dispatch* of June 10th in giving an account of the riots, heads its article "How Christians 'Love one another' in Liverpool," and then proceeds as follows: There is a so-called religious riot in Liverpool, on an average, every day now, Sundays excepted, when the average is two or three. The latest took place in Essex Street, Toxteth, last Friday night, and the principal offenders were before the Stipendiary at the City Police Court on Saturday.

It then appeared that the disturbance took place in connection with a Protestant procession through the Catholic quarter of Toxteth, with the inevitable result of a row; one of the Protestants threw an empty corned beef tin at a Catholic girl, which hit her in the eye.

The Protestants were led by Mr. Albert E. Stone, a London missionary, who was a witness on Saturday.

He produced a poker, which he said had been thrown by some Catholics at the procession from No. 37 Essex Street, inhabited by the Thompson family.

"Did you see the poker thrown?" asked the Stipendiary.

"No, but I was told so."

"Stand down sir," said the Stipendiary sternly; "you have no right to state as a fact what you were merely told was a fact, and did not see yourself."

The police evidence showed that whether the Thompsons threw a poker or not their house was literally stormed by the Protestants, who attacked the two girls in the house, Annie and Elizabeth Thompson, kicked and struck them, and also assaulted the police when they interfered.

There were twelve prisoners in all, but some said they took no part voluntarily in the affair, being drawn there by curiosity, and were unable to get out of the crush; one man said that he thought the police were trying to rescue him when they took him to the station; he had not the least idea he was being locked up. He and several others were dismissed, but Samuel Morgan, a tram-conductor off duty, who argued with the police when they ordered him to move on, was severely cautioned.

Fines varying from 20s. to 40s. and costs were imposed on the rest of the prisoners, and for the assaults on the police and the Thompsons, Robert J. Devine was sent to gaol for three months' hard labor, and George Clubb for two months; one case was adjourned for the accused to prove an alibi, and another man was bound over.

The Stipendiary interjected significant remarks from time to time.

"I believe," he said, "these processions are got up with the deliberate object of waving a red rag before a bull."

"If a man gets drunk on beer he is still responsible for his actions; and so are you if you choose to get drunk on religion."

"I am surprised," said his Worship sardonically, "that these people should hit one another so, when, as Christians, they ought to turn the other cheek to the smiter."

His advice to the Thompsons, in view of the constant rows in Essex Street was to remove to some "less religious quarter"; while his advice to the public in general was first to stay away from the Protestant processions altogether, in any event to obey the orders of the police unquestioningly, and if they saw anything wrong done to come to the Court and complain.

The Post of June 30th gives this account of the latest disturbance: "Last evening a rather serious disturbance took place at the north end of Birkenhead owing to the parading of that well known Roman Catholic thoroughfare, Park Street, by two Protestant bands from Liverpool, playing party tunes. Earlier in the evening there had been a meeting held in Seacombe to protest against the fining of a Mr. Ewart at the Wallasey police court for obstruction on the 22nd inst. The meeting was very largely attended, and something like a couple of thousand persons came to Birkenhead across the docks. Most of the procession went direct to Woodside Ferry, but a second portion, led by the Boys of Derry and the Sons of William bands, went up Park Street. As they struck up party tunes in that thoroughfare the residents showed their resentment by attacking the processionists with sticks, stones, bottles, and other missiles. With the advent of a large body of police, the neighborhood was rapidly restored to its normal condition. In the row two men were injured, one being stabbed and the other struck on the head. It was reported later that a woman had received a slight stab. Dr. Standfield attended to the two injured men, who were then escorted to the ferry by the crowd. Somebody threw a penknife at a police sergeant, striking him on the forehead, but the wound is of a trivial nature."

IS RELIGION IN DANGER?

THE London *Daily Chronicle* of June 15, has an article by Dr. William Barry under the title: "Is Religion in Danger?" Among other things he says:

"Bible torn to shreds, churches emptying, candidates for holy orders falling off, millions never heeding religion, absolutely 'without God in the world'—granting all this, have we exhausted the black list of dangers? Not so; there is something more formidable, as being the account or the cause of what we are seeing. When Von Hartmann speaks of an 'irreligious age' he means that a new religion has come up. It is the worship of pleasure, unrestrained even by the 'other-worldliness' at which certain lofty spirits have mocked. Pleasure, excitement, nervous thrill, bought at any cost. M. Renan, who had eyes and used them, has given us the hint in his 'Abbess of Jouarre.' Were the human race quite certain, he says, that in two or three days the world would come to an end, the instinct of pleasure—he calls it 'love'—would break out into a sort of frenzy; in the presence of death, sure and sudden, nature alone

would speak, and very strange scenes would follow. The social order, he declares, is preserved by a restraint; the restraint depends on a belief in some kind of a hereafter, Christian or Positivist. Now, if any conclusion will stand, it is this, that once you have written in your hearts and at the entering in of your cemeteries, 'Death is an eternal sleep,' restraint to all except a few stoics will seem utter nonsense. 'The hope of a personal immortality,' says Professor Lester Ward, 'waned under the glare of scientific truth.' But, as he holds, there may be left for one here and there the immortality of achievement; in other words, all men come to nought, but the works of genius endure for a little while. At all events, belief in any real Hereafter seems to be fading out of the common mind. With a second American professor I can well imagine that this will be the question of to-morrow, after Bible critics have arrived at their ultimate analysis, and even Canon Cheyne's manipulation of texts and theories finds nothing more to operate upon. 'If a man die, shall he live again?' will then be the burden of a new soliloquy on the lips of a new Hamlet. I pity him, but he will have to answer it for himself.

"Clearly we are in a crisis, which may turn out to be revolution. Not science, art, literature, social activities, nor any of the sects which spring up and putrefy in our sight, has discovered the secret of life. But the age of secularism now upon us will be a crucial experiment to mould private character and sustain the public order without reference to God, or Christ, or any other world beyond this." Dr. Barry believes this trial will create widespread ruin, moral disorder on a scale never known since the Roman imperial days, and possibly civil wars such as the Reformation and the French Revolution witnessed; but that as a constructive effort it will fail.

All of which is but another proof of the need of the Gospel of Jesus Christ in all its purity and power. There may be danger that some forms of "religion" will fail to save mankind, but the Church of Christ is in no peril. It has come to stay. It has made a small beginning, but it will spread the world over and fulfil its mission of salvation to the honest of every land and clime.

THE FINGER OF GOD.

A STRANGE story comes from Chicago, concerning a young agnostic who challenged the Almighty to demonstrate His existence, and who had the demonstration given instantaneously.

According to the account sent to the *Cincinnati Inquirer* the name of the young infidel is Renfro. He was born of parents religiously inclined, and had grown up in a religious atmosphere, but his views and inclinations were different.

The other day young Renfro and three friends were playing whist. Their conversation turned upon religious topics, and all expressed their ideas on that subject. Mr. Renfro said he would believe in God if he could, "but," he continued, "I read a good deal of Ingersoll's writings and am unable to have faith. If God would demonstrate Himself to me in some way—for instance, if He should strike me deaf and dumb and blind—I might admit His existence."

The account goes on to say that one of the young men was about to reply to the argument when he noticed Renfro turn pale. The next moment the

skeptic threw his arms out before him as if warding off a blow, and convulsively placed his hands before his face. An instant later he fell forward, off his chair and to the floor. Dr. O. G. Draper, 205 East Chicago avenue, found that Renfro had become deaf. Renfro's companions, naturally look upon his afflictions as a rebuke from the Almighty.

There is nothing improbable in this story, although events of that kind are rare. Yet many an Elder in the Church can recall parallels to this case, that have come under his own observation in the mission field. Ordinarily the Almighty takes no notice of the foolish "challenges" or childish sayings of erring mortals, any more than a wise ruler notices the stupidities that find expression among a certain class of subjects, and which are as harmless as the winds that blow, now in this direction and now in the other. But sometimes, for wise purposes, the Eternal power is made manifest. And then, priests of Baal are struck down on the mount of Carmel, or Saul is made blind on the road to Damascus.—*Deseret News*.

THE FORCE OF PREJUDICE.

I REMEMBER one of my experiences upon a railroad train, in speaking to a well traveled lady, a scholar, too, upon some of the ethics of the day. She had been reading from Browning's "Rabbi Ben Ezra," or "The Story of Life," on the opportunities of men. She dwelt largely upon its beauties and the possibilities which it held out to men to become Godlike. Without telling her who I was, I elaborated upon and explained to her the belief of the Latter-day Saints regarding the opportunities and talents that God has endowed us with, telling her that inherent within us are the attributes of Deity, and that we only lack the time and opportunity to develop these things to become like the Father. As I dwelt upon this subject at some length, she became greatly enthused, and, having learned my name, she said: "O, Mr. Robinson, I think a man who entertains such philosophy as you do must be able to reach out into the infinite, and clasp hands with the Creator, and be lifted away from the things of this mundane sphere; that there is nothing mean or low that a man who has such grand ideas could stoop to do." She talked in this way and looked at me rather curiously, and at last I asked her if she would not like to know what school of philosophy I belonged to. She said she would, and I told her that I was an Elder of the Church of Jesus Christ of Latter-day Saints, commonly called "Mormons." She exclaimed, "O, horror! horror! I would not have sat there if I had known that." After a while, when she had to get off the train, having considerable baggage, I proffered my assistance, and she accepted it, but I told her that before I would help her off I would like to ask her a question or two. "Why is it that when I told you of the philosophy of the evolution of man along the lines of right, and all that is good and legitimate, that you praised it as the grandest philosophy you ever heard of, and said it was soul-satisfying and elevating, and that it lifted men above the mundane things of this sphere, and then when I told you that this was the philosophy of the "Mormon" people you turned away from me in disgust and derision." "Well," she said, "Mr. Robinson, it is such a horrid name; why can't you call yourselves something else?"—JOSEPH E. ROBINSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 7, 1904.

EDITORIAL.

THE MARTYRDOM OF THE PROPHET JOSEPH.

SIXTY years ago (June 27, 1844) Joseph and Hyrum Smith sealed their testimonies with their blood in the jail at Carthage, Illinois. An armed mob, numbering nearly two hundred men, with their faces smeared with powder and mud attacked the small, insecure jail, and in a few minutes the prophet and the patriarch were shot down. Joseph Smith was thirty-eight years old at the time of his death. During the short space of twenty years he accomplished a wonderful work for the salvation of the world. The bringing forth of the Book of Mormon; the giving to the world the revelations of God through the book of Doctrine and Covenants; the restoration of the Gospel in its purity and power; the establishment of the Church with apostles and prophets; the delegating of the priesthood of God to man; in short, the beginning of the great work which God is performing in the last days for the consummation of His purposes—all these did God accomplish through the Prophet Joseph Smith during the few busy years of his life.

"These men were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their innocent blood on the floor of Carthage jail, is a broad seal affixed to 'Mormonism' that cannot be rejected by any court on earth; and their innocent blood on the escutcheon of the state of Illinois, with the broken faith of the state as pledged by the governor, is a witness to the truth of the everlasting Gospel, that all the world cannot impeach."

With Joseph's death, men said there would be an end to "Mormonism"; but they did not reckon with the truth that "The blood of the martyrs is the seed of the Church." Honest souls in all nations have been touched by the Prophet's noble life and tragic death; and the message which he gave to the world is being delivered to all men as a witness before the end shall come.

MISSION SUNDAY SCHOOLS.

THE following from the *Juvenile Instructor* is recommended to the careful consideration of the Elders and Saints in the European mission.

"Everywhere in our missions special efforts should be made to organize excellent Sunday schools for the purpose of reaching children not of our belief as well as those of Latter-day Saints parentage. Elders would, per-

haps, find many who would have little or no objection to the presence of their children in our Sabbath schools. Many parents whose lives have been such that divine truth does not appeal to them, would perhaps appreciate an effort to inculcate in their children the doctrines of correct living. Where possible, therefore, Elders should make every effort to build up Sunday schools suitable to the wants of children of unbelievers. Parents may be approached in a spirit of kindness and their consent obtained to let their children attend our mission Sunday schools.

Active mission presidents may devise ways and means of reaching children not of our faith; and we commend to them, wherever it is possible, the use of the Sunday school as an aid to missionary work in the spread of the Gospel. Such efforts should be attended by wisdom and discretion, and regard should always be had for the wishes and authority of the parents.

There are reasons for believing that success would attend special efforts to secure the presence of children not of our faith. Is there really any reason why children of parents indifferent to all religious duties should be generally found in sectarian Sunday schools other than that such children are earnestly sought out and persuaded by those antagonistic to our faith. The increased efficiency of the work in our Sunday schools and the improved methods of teaching should make these auxiliary organizations valuable aids in the spread of the Gospel both at home and abroad."

"KEEP IN THE PATH."

THIS sign may be seen in some of the parks of our English cities. It is a good one. It is better than the usual "Keep off the grass" admonition. It is positive, not negative, and the first is a better method of teaching.

It is better to do good than not to do evil. Keep in the path of right and duty. It may be straight and narrow, but it is safe—stick to it. Heed no temptation to tread on forbidden ground. Keep off the devil's premises. We have no promises that the Spirit of the Lord will go with us there. We may think we are strong, but we do not always know our own strength, neither our weakness. The devil likes to be dared. He is always willing to meet us half way, and escort us the other half, whispering in our ears meanwhile, what brave, strong people we are—but, to be safe keep in the path.

We should teach more by the positive method. Telling a child constantly not to lie, not to steal, emphasizes the lie and the theft. The child should be urged to be honest, to be faithful, to be loyal, and to speak the truth. The good should have pre-eminence.

Keep in the path, and then keep going. The going part is important. Many people are negatively good in that they do very little that is wrong. "Be not simply good, be good for something," is an old saying. "Truth is not a mere absence of vices," says a recent writer. "This is only a moral vacuum. Truth is the living, pulsing, breathing of the virtues of life. Mere refraining from wrong-doing is but keeping weeds out of the garden of one's life. But this must be followed by positive planting of the seeds of right to secure the flowers of true living. To the negatives of the ten commandments must be added the positives of the Beatitudes. The one condemns, the other commands; the one forbids, the other inspires; the one emphasizes the act, the

other the spirit behind the act. The whole truth rests not in either, but in both."

The Lord said to the Prophet Joseph Smith: "For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore, he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in no wise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned."

N. A.

SISTER VILATE ELLIOTT spoke at the services held in the Tabernacle at Provo, Utah, Sunday, June 19th. She gave an interesting account of her recent missionary labors in England.

APPOINTMENT.—Elder Aaron Call has been appointed to preside over the Nottingham conference.

RELEASES.—Elders Percy G. Matthews of the Bristol, and Alma E. Wayment of the Liverpool conference are honorably released to return home per s.s. *Cretic*, July 14. President James L. Dunford and Elder Charles B. Briggs of the Nottingham conference; Elders Frank B. Hall and E. Le Roy Harrison, of the London conference; John W. Cameron of the Scottish conference; William Telford of the Newcastle conference, are honorably released to return home per s.s. *Republic*, July 28, 1904.

TRANSFERS.—Elder Lewis J. Read of the Liverpool conference is transferred to the Liverpool office. Elder George F. Evans is transferred from the Grimsby to the Birmingham conference. Elder Alfred A. Robinson is transferred from the Liverpool office to the Scottish conference.

THE semi-annual Birmingham conference will be held in the Assembly Rooms, Wretham Road, Handsworth, on Sunday, July 10th, services commencing at 10:30 a.m., 2:30 and 6 p.m.

THE semi-annual Bristol conference will be held at 27 St. George's Place, Cheltenham, on Sunday, July 17th, services commencing at 10:30 a.m., 2:30 and 6:30 p.m.

THE great ocean is in a constant state of evaporation. It gives back what it receives, and sends its waters into mists, to gather into clouds, and so there is rain in the fields, and storm on the mountain, and beauty everywhere. But there are men who do not believe in evaporation. They get all they can, and keep all they get, and so are not fertilizers, but only stagnant pools.

NOTES FROM THE MISSION FIELD.

ON Friday, June 24th, the Stroud branch received an addition of four members, that number being baptized into the fold of Christ. The Elders laboring in that district feel very much encouraged in their work.

WRITING from Briscoombe, Stroud branch, Brother and Sister Arthur Steele bear testimony to the power of God in the restoration to health of one of their children through the administrations of the Elders. They rejoice greatly over these blessings of the Lord to them.

TEN baptisms are reported from the Norwich conference, three from North Walsham and seven from Norwich. The ordinance was performed at the Swan Baths, Norwich, on Sunday, July 3, Elders Samuel Bennett and N. C. Christensen officiating. A large number of Saints and investigators were present. President Harris reports a flourishing condition throughout the conference.

PRESIDENT EDWARD A. MORGAN writes from Bradford under date of July 4, 1904, as follows: "I am pleased to report another baptising in the Leeds conference at the Wapping Road School Baths, Bradford, on Saturday, July 2nd, Elder Rex P. Winder officiating, at which sixteen souls were added to the Church. A very peaceful spirit prevailed throughout the service. About one hundred and fifty people, many of whom were investigators, were present and witnessed the ordinance performed. At the confirmation meeting which followed many of the Saints bore fervent testimonies to the truthfulness of the Gospel. The prospects are indeed bright, and the list of investigators continues to increase."

ELDER ORSON P. MATHEWS writing from Bury, Lancaster under date of June 29th says: "Having received so many blessings from the Lord during the past few weeks, I have been impressed to give a report of the very favorable conditions of the work in this part. The Sunday evening meetings are attended by larger numbers than ever before, and all seem much interested in what we have to say. The strenuous efforts made here to hold street meetings in the past without satisfactory results must have been seeds sown to be reaped now, for by the help of the Lord, and the energetic efforts of Saints and friends, open-air meetings have proved very successful. The work of the Lord looks bright—our prayers are answered."

THE IRISH CONFERENCE.

THE semi-annual Irish conference was held in the Whitehall Buildings, Belfast, Sunday, July 3rd, 1904. Among the many present were President Heber J. Grant of the European mission, Elders H. D. Folsom and Lewis Hughes of the Manchester conference, President Heber J. Burgon and thirteen Elders of the Irish conference.

Services began at 10:30 a.m. After the usual opening exercises, President

Burgon welcomed the visitors to the Emerald Isle, and extended to Saints and friends a happy greeting. The general and local authorities of the Church were presented and unanimously sustained, the statistical report was read and accepted, and a statement of the general condition of the conference given.

Elder John A. Leishman spoke on the subject of obedience. Elder Myron E. Wade followed with a few remarks on faith. Considerable stress was laid on living works in contradistinction to the works of the law. A sacred quartette, "Sunshine in my heart," was sung by four of the Elders under the direction of Elder John W. Holden.

President Grant occupied the remainder of the time. Said that we are the architects of our own lives; that we can not be saved by a mere desire of the will; that the greater the knowledge the greater the skill, but unless we use that knowledge it profits us little; that in proportion to our efficiency will be our happiness in the world to come; that self-sacrifice and application are essentials to success.

After the service the Saints and friends partook of refreshments served in an adjoining apartment.

At the afternoon meeting Elder Edwin Cox spoke on the fundamental principles of the Gospel. Sister Florence Grant favored the audience with a sweet rendition of the song, "Kind words are sweet tones of the heart." Elder Lewis Hughes spoke of the need of obedience to every principle of the Gospel. Elder George W. Tolley commented on Paul's conversion.

President Grant bore an impressive testimony to the divine calling of the Prophet Joseph Smith.

A splendid congregation assembled at the evening session. After the opening prayer the choir, under the direction of Elder Holden, rendered the anthem "O come let us sing unto the Lord." The remarks of Elder Folsom centered in the prophetic utterances recorded in Mal. iv: 5, 6. Persistence was the theme of the expressions of Elder Rowe. The male quartette rendered, "Sweet Sabbath eve."

President Grant emphasized the importance of firmness and stability of character, of the worth of experimental knowledge, and bore testimony to the existence of spiritual signs and blessings in the Church.

Monday morning at 9 o'clock President Grant met the Elders in Priesthood meeting and listened to the reports of their labors. The instructions given were full of practical value and timely counsel. In the evening an entertainment was given in our meeting apartments. The selections rendered were well received. All present enjoyed the social pleasures of the hour.

EDWARD M. ROWE, Clerk of Conference.

CURRENT COMMENT.

THE MESSAGE OF THE BIBLE.

ANENT the recent controversy between the "old" and the "higher" Critics of the Bible, the *Outlook* has this to say: "There is no reason why we should fear lest modern scholarship, with its theories respecting the date, authorship, and literary character of the various books of the Bible, should impair the

value of the Bible or destroy human faith in its message. We shall not undertake here in a paragraph to furnish a complete epitome of that message; but it at last includes this much: The earlier writers of the Old Testament declared that God is one God, a righteous person who demands righteousness of His children, and who demands nothing else. Their message is summed up in the words of Abraham: 'Shall not the Judge of all the earth do right?' The message of the latter prophets is not only that God is a righteous God, who demands righteousness, but also a merciful God, who forgives men their unrighteousness and helps them to become righteous, if they desire His help. The message of the New Testament is that in order to render this forgiveness and furnish this newness of life more effectively, the righteous and merciful God has entered into the world, filled one human life full of Himself, being made flesh, and dwelt among us, so that those who saw Him could say, 'We beheld His glory, the glory as of the only begotten of the Father, and that He has done this that we may have fellowship with the Father through His Son, Jesus Christ.'"

THE POPE AND FRANCE.

SPEAKING about the recent rupture between the Pope and the French government the *Cleveland Plain Dealer* says: "The relations between France and the Vatican have been going so long and so steadily from bad to worse that the rupture hardly came in the nature of a surprise. President Loubet recently visited the King of Italy in Rome, ignoring the Vatican. In consequence Pope Pius forwarded to the powers a protest against this treatment. The French government took exceptions to the tone of this protest rather than to the act itself, and, failing to secure from its ambassador to the Vatican certain information relative to the protest, recalled its diplomatic representative."

On the same subject the *Chicago Record-Herald* makes this comment: "It is to the days of Henry VIII, and Elizabeth of England that one must go back if one seeks a parallel to the great conflict that is now developing in France between state and church. The reformation in England was more a political than a religious movement. The movement in France to-day is also at bottom political. It is forcing—it has, indeed, to a great extent already forced—French Catholics to make the choice between loyalty to the state and loyalty to the Church in the person of its great ruler, the pope. The parallel is, of course, not complete. In England the Catholics establishment transformed itself in the course of time into the established Church of England. In France to-day there is no sign of any such development."

THE CORONATION OATH.

SOME Catholic members of the House of Lords are objecting to the oath which Great Britain's sovereign is required to take on accession, as a needless, offensive declaration to many millions of His Majesty's loyal subjects. The matter was before the House of Lords July 1st inst., when the Duke of Norfolk moved a resolution urging that the declaration which the Sovereign after accession is required to make against Transubstantiation ought to be amended so as not to condemn specific doctrines which form part of the religious beliefs of certain of his Majesty's subjects. The Earl of Jersey moved an amendment

to the effect that nothing should be done to weaken the security of the Protestant succession. The Archbishop of Canterbury said that the declaration aimed at securing that our ruler should not be able to effect any change of the national faith. It was for the Executive Government to say how the modification in the declaration should be brought about. The Bishop of Bristol referred to the fact that members of the Church of England are regarded by Roman Catholics as excommunicants, and said he would be inclined to remove the objectionable words complained of in the declaration when Roman Catholics considered the feelings of the Church of England. The Earl of Jersey's resolution having been adopted, an amendment that an addition be made to it by the appointment of a Select Committee was discussed, and, on a division, the previous question was carried one hundred and three votes to thirty-six.

"MISGUIDED WHITE FOLKS."

A NEGRO preacher has recently advocated the doctrine that the first man was black. *Harper's Weekly* points out some curious conclusions which such a philosophy would lead to.

"Never, according to the senior bishop of the African M. E. church, did God make a white man. Of course, it is not a new notion that, in the beginning, all men were black, and that the present 'unnatural pallor' of the whites is due to their ancestors' early wanderings in the rays of a youthful and ardent sun, but no one ever followed the theory to its conclusion in the way that Bishop Turner has. Inasmuch as the first complexions were uniformly dark—proof positive that the Maker of the universe so desired them—this uncompromising clergyman renounces that familiar hymn which reads, 'Wash me and I shall be whiter than snow.' Snow, of all comparisons, quoth he. The bishop regards this hymn, when sung by black men, as nothing short of directly voiced dissatisfaction with the color selected for their use. As to misguided white folk, singing it in their ignorance and with no suspicion of what they looked like originally, the bishop has nothing to say, although, by rights, he should have. It is not enough that the hymn in question is to be dropped by African churches: it is the bishop's privilege, not to say his plain duty, in view of what he knows, to introduce an orthodox substitute for it among the unfortunate, 'bleached' congregations. Something like, 'Wash me, I want to be black as I was,' permit us to suggest."

CONDITIONS IN RUSSIA.

A LETTER has recently been received by President Grant from a gentleman in Russia who desires information regarding the religion of the Latter-day Saints. He requests that no books be sent him as they would likely be confiscated by government officials, but he wishes a letter. In connection with this the following clipping from a daily paper is of interest.

"A friend of mine residing in Russia has written to me on the events which are engrossing the minds of everyone in Russia at the present moment. In order to avoid the discovery of his opinions by the postal authorities (who do not hesitate to examine the contents of any letter committed to their care) he has taken the precaution of disguising them by the simple stratagem of

always referring to Russia as 'Aunt Rosa' in his remarks, which, after touching on various domestic details, goes on as follows:—'Aunt Rosa' is at present suffering from a very serious malady, the result of which becomes more doubtful and hopeless day by day. She is struggling hard to regain her former strength and spirits, but all in vain, and her state of health is now very precarious. Our neighbors think that she neglected her health, and offer scant sympathy, but could they see the effects of this illness on her poor innocent children they would be quickly moved to pity. Their plight is woeful. Since the illness of their parent they have been plunged into the deepest misery. Deprived of home, they suffer grievously from cold, hunger and exposure. Hopeful at first that they would soon have their mother restored to health, her failure to recover has depressed them beyond description, and they expect every moment to hear the worst.

"Your readers will probably, after the explanation given, be able to understand the full meaning of this letter, giving as it does a glimpse of Russian public opinion not forthcoming in the messages from Russia published in the press."

A "MORMON" HOUSEHOLD.

MRS. MAY WRIGHT SEWALL, President of the National Council of Women, in a letter to the *Deseret News* bears this testimony of what she saw in a family of Latter-day Saints in Utah:

"I remember that some years ago, President Eliot of Harvard university suffered an almost violent attack by the press of the country, because something which he had said in a speech delivered upon the social conditions which he found prevailing in Utah, seemed to imply that the "Mormon" is the peer and the parallel of the Puritan. Certainly nothing is gained by disguising the truth; nothing is gained by understating the virtues and overstating the defects of those who are different from ourselves. In 1901 I spent some time in Salt Lake City, Provo, and other points in Utah. All that I saw and heard confirmed the opinions that I have expressed in this letter, and I was amazed at the Puritanic forms which prevailed in family and social life. In the family in which I was entertained, the youngest children—a boy of nine, and a little girl of seven—were as capable of pronouncing "grace before meat" as any clergyman whom I ever saw lead in that ceremony. The one member of the household who did not with apparent perfect unconsciousness take his turn in the grace before and the thanksgiving after a meal and in family prayers night and morning, was the eldest son who was just graduated from an eastern university. His mother deplored the lax opinions and the careless religious habits which he had acquired in his New England associations. This family was ardently "Mormon," but no member of it had ever lived in plural marriage. Of course it can easily be said that this family was an exception, as it probably was in wealth and intelligence as well as in rigid religious training; but the religious habit seemed to be the universal habit of mind among both men and women. To them, as to me, polygamy appeared to be rather an incident in the historic evolution of their faith, than a form essential to its continuance."

WHEN you speak in your praise you add nothing to your reputation.

We have all taken a sorrow or a perplexity out into the noontide, or the midnight, and felt its morbid bitterness drawn out of it, and a great peace descend and fill it from the depth of the majesty under whose arch we stood. . . The sweet and solemn influence which comes to you out of the noontide or the midnight sky does not take away you pain, but it takes out of it its bitterness. It lifts it to a higher peace. It says, "Be still and wait."—
PHILLIPS BROOKS.

LOVE THYSELF LAST.

Love thyself last. Look near; behold thy duty
To those who walk beside thee down life's road,
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far and find the stranger
Who staggers 'neath his sin and his despair;
Go, lend a hand, and lead him out of danger
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with spirit forces strong and pure.
And fervently these faithful friends shall love thee,
Keep thou thy watch o'er others and endure.

Love thyself last, and oh, such joy shall thrill thee
As never yet to selfish souls was given,
Whate'er thy lot a perfect peace will fill thee,
And earth shall seem the ante-room of Heaven.

Love thyself last, and thou shalt grow in spirit
To see, to hear, to know and understand
The message of the stars. Lo, thou shalt hear it,
And all God's joys shall be at thy command.

ELLA WHEELER WILCOX.

DIED.

MORTON.—On Thursday, June 23rd, 1904, at Hull, Charles Morton, aged 33 years. Interment at West Bank Cemetery, Elder Albert F. Dixon officiating.

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